

The American Friend

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THE HOUSE OF CHRIST

*The Heart of Love, the Lord of Light,
Came to His world on Christmas night:
The whole earth was His realm and right.*

*Yet Caesar's house was bright with gloom;
And Herod's house a pit of doom;
And in the Inn there was no room.*

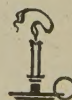
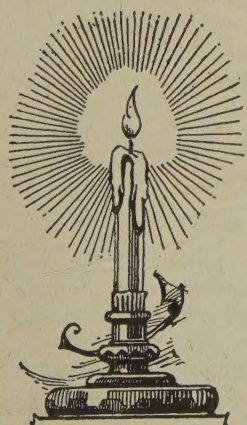
*Though He go East, though He go West,
No house or heart is manifest —
Save Mary's — for His bed of rest!*

*Where, then, shall God's first cradle be? —
Men shall provide the final Tree . . .
But they ignore His infancy.*

*Therefore He turned, for homeless home,
To the low manger's hay-piled dome,
And the rude beasts that plow the loam.*

*While stars stood close to earth in awe,
The chosen sheep and oxen saw
God born an outcast on the straw!*

E. MERRILL ROOT



The Sunday School Lesson

in the Business of Living

Provided by the Board on Christian Education

For December 22—God's Greatest Gift

John 3:16; Ephesians 3:14-21

THE BIRTH OF CHRIST IN HUMAN HEARTS

The continuance of our lessons from Paul gives us an unusual combination for our Christmas Scripture. We have the beautiful story from Luke which we read to refresh our hearts, to use the *Quarterly's* good words; and the reason for God's gift in John's "God so loved the world." Then come two exalted passages from Paul in which he sets down his incomparable realization of the meaning of the gift.

This combination makes us realize, more keenly than if we had only the Christmas story, the significance of Jesus Christ. He showed us in human terms what God is like. As Albert Schweitzer wrote in *The Mysticism of Paul the Apostle*, "In Jesus Christ, God is manifested as Will of Love. In union with Christ, union with God is realized in the only form attainable by us." Union is Paul's "That Christ may dwell in your hearts; that you, by faith (or by your response) being rooted and grounded in love, may be able to comprehend . . ."

Paul knew in his own life of what he wrote. Doctrine, argument, confusing use of pagan belief and pre-scientific belief about the nature of the world all fall away to unimportance before the burning light of Paul's experience of the Presence. His life was lived in that light.

What it had meant to him breaks through again and again in his letters. He finds impassioned and poetic words to tell others what he has experienced and what is possible to them. Paul's living experience of the eternal Christ is the transcendently important thing. Because of that, he was Christianity's greatest and most effective missionary. Because of similar experience for which the way has often been cleared by the study of Paul, great spirits have renewed the life of the church again and again.

As has been pointed out to us lately in a Quaker essay, Christianity is an incarnational faith. We have Jesus' life and words showing us God in our human world. In Paul and in our own George Fox we have the transforming, power-giving Light of Christ Within, a possibility for us all if we but had their will to respond and their faith in God's seeking.

Phillips Brooks knew the experience in modern times. Out of it must have come his much-loved Christmas hymn with these words perfectly suited to our theme today:

How silently, how silently,
The wondrous gift is given—
So God imparts to human hearts
The blessings of his Heaven.

It is for all of us if we are willing. It is given because God loves us regardless of our merit. It requires our responsive, sincerely given will; its fruit is increased capacity to love God and our fellow men.

Questions:

1. Was Christ manifest to men before Jesus was born in Bethlehem?
2. What did Paul mean when he said that the children of Israel followed Christ in the wilderness?
3. What is the relation between the incarnation in Bethlehem and the Christ within?

CATHERINE BRUNER

For December 29—The World for Christ

Acts 9:15; 19:21; 23:11; 28:28-31
Romans 1:13-16; 15:22-24

THE UNIVERSALITY OF THE GOSPEL

"I am under obligation," says Paul, "both to Greeks and to barbarians, both to the wise and the foolish." So he had always felt, ready to preach the gospel of God's saving power for everyone who responds, to Jews and Gentiles of all sorts and conditions.

In this, the only letter Paul wrote to a church he did not found himself, we find him hoping not only to visit Rome but also to go on as far as Spain. We know he reached Rome, but not if he got to Spain. With the close of *The Acts*, as Quimby says, all exact knowledge of his later experiences and travels ceases: "All that comes down to us from the dim mists of the past is the universal tradition of his final, heroic martyrdom."

As we study this last of our lessons on Paul with its note of universality, two things stand out: Paul's words about the saving power of God, and the likeness between Paul's world and ours. Rufus Jones has recently pointed out to us how all-pervasive in Paul's writings are words denoting power. Paul knew the power of God transforming him and energizing him for a lifetime of incredible service. He knew it in the lives of others

and in the little church communities moving under the leadership of the Divine Spirit.

When we despair of our own times, it cheers us to look back and note the likenesses between the world of the Roman Empire and the tendencies, at least, of our own. If the light of Christianity could be kindled and grow to a blaze then, something great can happen now.

Think of some of the ways Paul's world was like 1947: spreading empire; travel and trade over the known world; growing cosmopolitanism; a civilization dominated by the cities; people without roots (twenty-seven million people in our country moved away from home during the war); half-educated masses, easily propagandized; practicality and great engineering feats, and a low ebb in the creative arts; tolerance of all kinds of religious beliefs and practices,—together with a growing emptiness, a realization that unless there can be communion with something divine beyond this world and these mortal lives with all their gadgets and futile indulgences, life is not worth living.

Now, as then, we witness a growth of forced and fantastic ways of achieving this communion that men must have to live. We parallel that ancient world even in apocalyptic—even the early Christian's expectation of the world's end makes uncomfortable sense this New Year's Day.

From that urban civilization came Paul, city-born-and-bred, carrying his good news of the power of God from city to city, even to Rome itself: finding there people ready to hear this strange new message, and forming his churches as little communities within the urban mass. But here our parallel ends—we have no Paul. We might not welcome him if we had. We do have many, however, who know from experience something whereof Paul spoke. If we were really willing to live like Paul in the power of God, we too could have churches which are not rigid institutions, but really fellowships or communities of worshipers, where the power of God might again break forth.

Questions:

1. In the light of the opening sentence above quoted from Paul, is our middle-class respectability a handicap? Does the power of God in us shine across to the wrong side of the tracks?
2. If Friends from our African Yearly Meeting came to our town, could they eat in the restaurants? Attend our Meeting? How many?

CATHERINE BRUNER

Let the beauty of the Lord our God be upon us.

from PSALM 90:17

THE AMERICAN FRIEND

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Peace Among Friends

"I told them I knew whence all wars arose, even from lusts, according to James' doctrine; and that I lived in the virtue of that life and power that took away the occasion of all wars."

GEORGE FOX

For almost three hundred years the Society of Friends has been officially committed to these noble purposes and ideals. At no time, following the formation of the Society, could it be said that each and every member lived a life totally consistent with this peace testimony, yet within the Society there has always been a seed that has kept the light of pacifism aglow in word and deed through all circumstances, so that wherever the name of Quaker is known it is associated with a group of people who oppose the taking of human life and, because of their conduct, this group has come to be known as one of the historic peace churches.

I am not primarily concerned at this Christmas-time with our attitude toward war on the international level—that will be set right and kept right when life is directed from the deeper levels by the Prince of Peace. One of our secular magazines has recently given a whole page to a graphic description of the merging of two Philadelphia Yearly Meetings into one body. Recently two groups of Friends in New England, that had been separated for one hundred years, came together with one other group to form one Yearly Meeting. There is a strong movement in New York and Baltimore Yearly Meetings for closer affiliation, if not organizational union with the other branch of Friends.

Some Friends longing for the fulfilment of the prayer of Jesus, "that they all may be one," see in these movements a promise of a new day in American Quakerism, a day when all Friends in America will be brought into one great spiritual fellowship. We have little occasion for pride in being publicized because in some areas, at least, a serious attempt is being made to put away a century-old conflict with all of its bitterness and recriminations. That a group of Christians who call themselves Friends, and whose historic testimony has been peace and good will, should break up into hostile camps is one of those glaring incongruities.

PHYSICIAN HEAL THYSELF

At a time when the whole world is torn by hatred, strife, and dissension, it is tragic that we, as Friends, cannot give a clear demonstration of Christian fellowship. How can we hope to heal the world's divisions when we are seriously afflicted with the same disease?

Some good friends will see in every move toward unity the confirmation of all their fears—fears for the future of evangelistic, orthodox Quakerism. These fears can be very genuine and heart-rending and should not be treated lightly. That there are great differences of "beliefs" amongst us should not be denied.

It has been my privilege to be exposed to most every kind of Quakerism and I am convinced that most of our differences are intellectual. All that any Friend knows of God has been discovered at the place of experience. If, in our attempt to bear witness to that experience, we speak of him as God, Christ, Jesus, Holy Spirit, the Seed, the Inner Light, or the Logos, it makes little difference since the Rose of Sharon continues to shed his beauty and fragrance regardless of the name he bears.

This is not a plea for uniformity of belief—that is the way of sterility and death, instead it is the expression of a hope and prayer that Friends everywhere will come to see intolerance, dissension and strife for what they are—the centrifugal forces of evil which bring disintegration, first to the individual and then to the society of which he is a part.

The Christmas season bids us humbly bow in holy obedience to One who was manifest in the flesh near two thousand years ago and who deigns to rule in our hearts today. Not our efforts but his presence is the great dynamic centripetal force which draws all trusting souls into the orbit of divine love and holy fellowship.

"And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways; . . . To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace."

LUKE 2:76, 79

P. M. T.

Earlham Installs a New President

By Nellie H. Markle

ON Saturday, the twenty-third day of November, with dignified and appropriate inaugural ceremonies, Thomas Elsa Jones became the seventh president of Earlham College. Long before the hour for the exercises to begin, Trueblood Fieldhouse opened its doors to the hundreds of alumni and friends of the College, who had gathered for the occasion.

Promptly at ten o'clock the long procession, consisting of members of the senior class, the faculty, representatives of universities and colleges, learned societies, and Friends' secondary schools, followed by those participating in the program, entered Trueblood Fieldhouse and moved down the long aisle to their seats as the College band played the stirring notes of "Pomp and Circumstance." The academic robes with their vericolored hoods, indicating scholastic attainment, gave color and interest to the scene.

President Emeritus William C. Dennis, whom Dr. Jones succeeds, presided over the events of the morning, while Dr. Robert L. Kelly, president from 1903 to 1917, and at a time when Thomas E. Jones was an undergraduate student, came from California to share in the program.

Dr. Harold Clayton Urey, student at Earlham in 1911, a Nobel prize winner, and now Distinguished Service Professor of Chemistry at the University of Chicago, in his address stressed the importance of education as heightened by the atomic bomb, which he characterized as evil and entirely inappropriate as a weapon for peace. "Only those," he said, "who want to resort to war will use it or want to store it. Aggressive war is thoroughly immoral and the people of the United States would have to be changed as Germany was, before it could become an actuality. Great numbers would choose concentration camps and prisons rather than to participate in it."

"Freedom is a delicate plant which thrives in the soil and air of peace and security." "Peace is not the absence of war but the existence of justice and order. Wars only make the establishment of peace more remote, more difficult of attainment." He spoke of the great dangers inherent in a preventive war. "Men must lose their selfish desires, by a crusade for a new character, but this will result in frustration without instruments for accomplishment." World government and legal methods for settling disputes were cited as the best hopes for mankind.

Rufus M. Allen, chairman of the Earlham College Board of Trustees, in an impressive service of installation, charged the new President with the great opportunity for leadership. He said, "Through your training and wide experience in the fields of human relations and religion, you have gained a unique background for meeting this challenge. The rich heritage that has been gained through the ninety-nine years of sacrifice, endeavor, and intelligent leadership, together with the destiny of Earlham, are placed in your hands to conserve and enrich. May you be given Divine power and wisdom for the realization of this sacred trust."

GREETINGS AND FELICITATIONS

After the ceremony, greetings were brought the newly installed President

from The Association of American Colleges; The American Council on Education, and The Association of American Universities; The North Central Association of Colleges and Secondary Schools; The Indiana Conference of Higher Education; The American Association of University Women; The Institute of International Education; The Indiana Yearly Meeting; The Western Yearly Meeting; The Earlham Faculty; The Student Body; and The Earlham Alumni.

The representatives of universities and colleges, the learned societies, and the Friends' secondary schools, numbering more than two hundred, were then presented to the President in groups according to the period in which they had their beginnings.

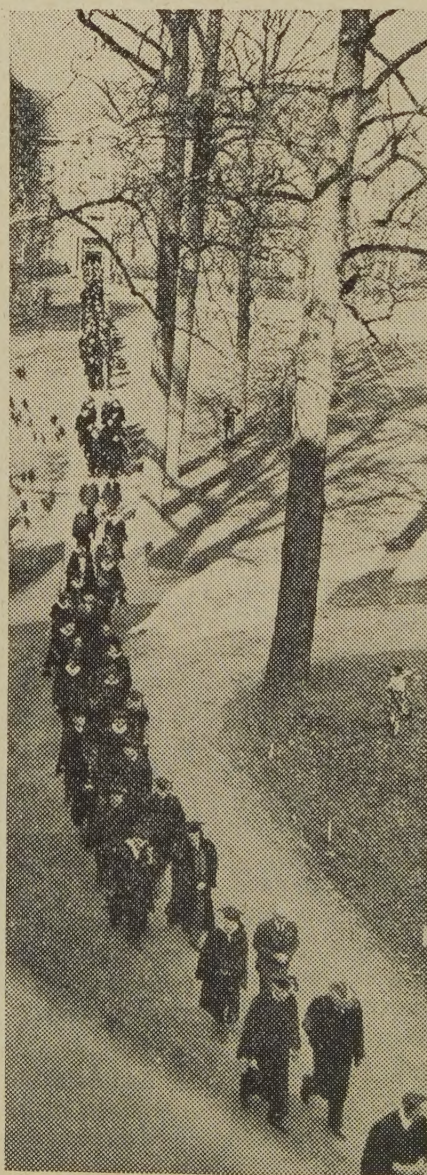
The Earlham Choir sang the anthem, "Almighty God, Whose Glory" and, with the audience joining, "Faith of Our Fathers, Living Still." Excerpts from the address by Robert L. Kelly and from the inaugural address of Thomas E. Jones will be found on other pages of THE AMERICAN FRIEND.

After a luncheon for the special guests of the College, the afternoon was highlighted by a football game with Rose Polytechnic Institute on the high school field. Incidentally the game was won by Earlham.

Some seven or eight hundred persons attended the Alumni banquet in the evening, over which Richard N. Hoerner, '20, vice-president of the Alumni and Old Students Union, presided. The address of the evening was given by D. Elton Trueblood, and group singing was led by Dail M. Cox and Gustave A. Lehman, '12, now of Colgate-Rochester Divinity School. Dad Lehman, as he is affectionately called by former classmates, at their request sang two special numbers. The entire evening was one of fine fellowship and happy reminiscence.

MEMORABLE SUNDAY SERVICES

On Sunday, outstanding services were held in each of the three Friends Meetings in Richmond as a part of the inaugural program. Rufus Jones spoke at West Richmond, Alexander Purdy at First Friends, and Robert Cope at North Tenth Street. Guests of the Meetings were representatives of Monthly Meetings from Indiana and Western Yearly Meeting. At noon, a basket dinner was served in Trueblood Fieldhouse, after which the large group gathered in God-



dard Auditorium for a conference on the following subjects:

1. How can we deepen the religious spirit at Earlham?

2. How can Earlham College better serve the two Yearly Meetings, the students, state, nation, world and the Society of Friends generally?

In opening the meeting, Rufus Jones said, "The two great dynamics in the world today are atomic energy and vital Christianity—a Christianity that can pervade our institutions of learning and deepen the spiritual life, not only of students but, in an ever-widening circle, of our Meetings and the world. We need to recover the power that George Fox knew—'There is one, Christ Jesus, who can speak to thy condition,' and 'I knew God experimentally.' Religion must be adapted to the growing mind of man and to an expanding world. Christ was always ahead of his time in his thinking, Christ of the ages, always being born anew in the hearts of his followers. Colleges need to produce men imbued with the spirit."

In closing he affirmed the church as a moral and spiritual storehouse to guide the world into paths of peace.

This was followed by a very live discussion with Alexander Purdy as the leader. It was pointed to a relationship between the College and the Meetings that will further the interests of both.

In the evening, under the auspices of the Ministerial Association of Richmond, a union service was held in the city with Dr. William J. Hutchins, advisor of the Danforth Foundation of St. Louis, as speaker. His theme was Christian education. Dr. Hutchins was formerly president of Berea College and is the father of Robert Hutchins, chancellor of the University of Chicago. He was well qualified to speak on the subject.

Since the first two days of the inaugural program were devoted to an All Friends Conference on Education, this was a fitting close to four days that were given to thoughtful and searching consideration of education today.

Earlham College undertakes to educate people in a time of crisis by aiding them in the apprehension of *Truth*, in the attainment of *Unity*, and in the implementation of *Concerns*. Upon these objectives it bases its program. Let us examine these objectives a little more closely.

PATHWAYS TO TRUTH

By the apprehension of *Truth* we mean an inner discipline of mind and soul by which the seeker is brought into fresh contact with reality. Two different and equally important pathways lead to truth. One is intuitional—the other is experimental. They are coexistent; they are authentic. Acceptance of truth in this manner is as disciplinary as it is when obtained through the processes of science. In each instance searching and experience are called for.

To maintain this balance between science and religion in a never-ending quest for truth has been the aim of Earlham. Joseph Moore voiced it in 1860 when, returning fresh from his great experience with Agassiz, he said, "In my pursuit of science may I be constantly inspired by the highest motive—that of learning more of God as he has displayed Himself in all that He has made . . . God is the Author of Truth and how can we be better employed than in search into such things as He has given us the power and the longing to investigate?"

The result of this policy is revealed by the fact that in the 1944 volume of *American Men of Science*, Earlham provided seventy-two members per thousand compared to the average 30.6 per thousand listed from other institutions. A cross between a Friends Meeting and a scientific laboratory, Earlham educates youth for a new age, holding in balance truth that is experimental and revealed and that which is experimental and tentative. Class rooms, laboratories, faculty-student contacts, general and specific education, all find meaning in truth pursued as inner discipline with religious and scientific methods of approach.

A second objective in Earlham's program of education is the search for *Unity*. In this search the College strives to find the basis of agreement among various groups on the campus, in this region, and in the world.

The technique of attaining unity without coercion has long been practiced by Friends. It is a part of the educational program at Earlham. Student government, faculty assemblies, alumni gatherings, and trustee meetings are conducted in this spirit. Government in this sense is attained through belief in individual integrity, honest concern and unity of spirit. Faith in such government is grounded in commitment to freedom and religion, not to totalitarian ideologies or pressure panaceas.

Highlights—Inaugural Address of Thomas E. Jones

"I was come up in spirit."—GEORGE FOX

OUR colleges and universities are filled with persons who feel that they have been cheated by the war and who remember the insecurity and frustration of pre-war years. They do not mean to be let down by an impending depression or by a third world war. They are no longer willing to be instructed in

a vacuum of academic ostentation. They are asking for an education that will sustain them in a time of bewilderment, that will enable them to live in a world community, and that will help them find out what they want to do and how to do it. Whether crisis exists within or without the college, it is incumbent upon educational planners to prepare youth for life ahead.



Ex President Robert L. Kelly, President Thomas E. Jones and President Emeritus William C. Dennis.

A third objective in Earlham's program is the implementation of *Concerns*. Concern is a word often used by Quakers. It has both social and religious content. It has emotion and drive, and it is thoroughly intelligent and constructive. A concern arises out of an interest, an awareness, a consciousness of situation. It leads to data gathering, analysis, and definition of purpose. It calls for criticism and helpful guidance. It shares its plans with others. It attracts support and adjusts its efforts to the needs of individuals and groups. There are individual concerns and group concerns.

These concerns have educational value. They are indigenous to Earlham's program. They give point and plan to its course of study. They inspire students to be themselves and to implement their purposes. In the form of faculty and student exchanges with foreign countries, these concerns transform a missionary approach into one of mutual understanding and common search.

SELECTING RESPONSIVE STUDENTS

Earlham exists for students who want an education according to the spirit and ideals which characterize this College. To choose such students is the first obligation of the institution. By means of a testing service and scholarships it hopes to develop a qualified and enthusiastic student body.

Moreover, Earlham exists for teachers; teachers who choose Earlham because they would rather be here than any place else; teachers who are concerned with young people and with preparing them for the present world situation; teachers who are searching for Truth and believe it can be apprehended both by revelation and scientific search; spirited teachers who can both make their instruction live and their research significant.

Again, Earlham exists for the community, first of all for the student community. Its campus, its playing fields, its stables and track, its dining halls and recreation rooms, its clubs and societies, its music and dramatic performances, its meetings for worship and work projects, are all for the purpose of individual student and community development. Physical education, intercollegiate and intramural athletics and other forms of competitive sports are organized for the all-round development of students rather than for the promotion of the College. Good manners as well have come from sincerity of purpose and respect for others. Balance, diversity, and quality of judgment have guided Earlham's policy in social matters.

Furthermore, Earlham exists as an appreciative neighbor. From its beginning Earlham has derived support and cultural inspiration from Richmond. Art, music, good schools, and welfare projects of the city have benefitted the College;

as we hope that lectures, institutes, athletic contests, and religious activities have helped the city. The generosity of the Richmond School Board in making available the high school cafeteria and football field for today's program emphasized this neighborly spirit and places upon the College a responsibility to help maintain those standards which have made Richmond justly proud.

In like manner, Earlham as a Quaker college owned by Indiana and Western Yearly Meetings, is one of a community of colleges of the Old Northwest. As a

member of this group, proclaiming its own ideals and carrying forward its own program, it joyfully accepts responsibility for educating youth in a time of crisis. In selecting students, developing courses, engaging in interne experiences, and training business men, and religious workers, Earlham joins with other institutions in providing a competent and committed leadership for our time. In a day of unparalleled responsibility, when all eyes are turned upon the church-related liberal arts colleges, let us with God's help go forward.

Christmas in Other Lands

CHRISTMAS AMONG FRIENDS IN KENYA COLONY

BY A. A. AND MYRA C. BOND

Several weeks before Christmas the leaders in each Monthly Meeting make out a program of Bible portions and songs on the birth of Christ. A Bible portion and a song are assigned to each village school and these are to be recited and sung from memory. Several Christmas hymns have been translated into the vernacular and are used only at Christmas. Each school also prepares a banner. Some may have the name of the school sewed on with colored cloth or printed with ink; some may be of plain or colored cloth.

On Christmas day the services are held at each Monthly Meeting place to which each school belongs. Each village, led by teacher and elders, collects its children, young people and church members, forms in line, with someone carrying the banner at the head, and marches along the road to the meeting place, singing as they go. Schools are from one to six or seven miles from the meeting place.

The service is held in a grove as the crowds are too large for the meeting-houses. It is an inspiring experience to see the schools marching in from every direction, all singing different songs. They sit on the grass in village groups encircling the central group of elders. A song leader conducts the singing by the whole congregation and this is followed by prayers, then a roll call of schools. As each school is called, the group stands and gives the Scripture portion in unison, then sings a song. Ten to twenty schools may be in the congregation, so the program is fairly long, but interest does not wane. After the benediction each school starts on its long march home, following the banner and singing.

One Meeting, Lirhanda, has a feature. Many years ago the Lirhanda people planted a young tree in front of the meetinghouse and they have used it, each year since, on Christmas morning. Parents put gifts for their children on

and around the tree. Later in the day all the village people gather there, sitting on the grass in family groups.

Many odd-looking things hang on the tree. There is no Christmas paper or other wrapping paper, no ornaments, no candy! Instead one sees lumpy parcels of native bread, wrapped in banana leaves and tied with vines or grasses. Or the parcel may contain cooked, mashed, green bananas, roasted corn on the cob, eggs. Again one sees one or two live chickens, feet tied, sitting at the foot of the tree. Hanging by strings (grass) on the tree are sweet potatoes, ripe bananas, oranges, lemons, ears of green corn and even pennies. In a very few cases a girl may get a new dress or a headcloth, and a boy a shirt.

The group sing Christmas songs and have prayer. In connection with these Christmas exercises, there runs the thought of Christ, without whom Christmas would have no being.

CHRISTMAS IN JAMAICA

BY ERNA E. NIXON

If the fragrance of firs and balsam trees, gaily illuminated with electric lights; the frosty sparkle of crisp days; home hearths extending bulging stockings and mountainous piles of colorfully wrapped parcels are essential accompaniments to the Christmas holiday season, you would, without question, find it difficult to "feel Christmasy" in Jamaica.

Where English and American missionaries have in the past guided the season activities, as has been true in our Friends Meetings in communities near them, you will find that the Christ-child is definitely the center of all celebrating, the Old Story, familiar carols, and many less well-known of English origin, are heard over and over again, both in schools and churches. We do not recall any instance in which Santa Claus was featured.

At Seaside, a Christmas Committee is very active. Their aim is to prepare

"Christmas Cheer" with packets for the aged and shut-ins. This may consist of a "tin" of condensed milk, a pound of rice, a bit of tea and sugar, a Christmas bun and a shining six-pence. Always a gay card with a Bible passage and a message of encouragement from the Meeting accompanies the package. The card will probably be one that was saved from those received by the missionaries the year before . . . with the writing covered by other pictures or seals.

Christmas trees are becoming increasingly a part of our church celebrations. A nice "pimento" (alspice) tree, smelling as spicy as a plum pudding, serves

as well as any to speak, with its glossy greenness, of life eternal.

Christmas does not begin or end with December 25. We have known it to extend a long way into January. Feasting and singing, new clothes and visiting make up for the lack of gaily-lighted streets and tinselled decorations. The poinsettia adds a familiar touch . . . not through florist windows . . . but along hedgerows where it grows to unbelievable dimensions. This "Christmas flower" is commonly known as "six-months-red, six-months-green," but it is at its best at the close of the year.

A really "Jamaican" bit of folk revel-

ry is "John Canoe" and his group of fantastically dressed revelers who roam the countryside adding jest and song to the amused onlookers. The origin of this custom is very old and almost forgotten. At any rate, it seems quite disconnected from the sacred side of Christmas.

Distinctive foods for the season are few; the most distinctive that we recall is the ruby-red "sorrell" drink, an unfermented beverage made from the buds of a winter shrub. The color is not only very gay and festive, but a tart and pleasing cranberry-like flavor makes it very popular. "Christmas without sorrell just doesn't seem right," said my Adina.

Experimental Religion

By Ruth and Harrop Freeman

AT the age of nineteen an English lad started a four-year search for a satisfying religion. He sat at the feet of the established priests of the day; he followed the rebel itinerant preachers; he knew the Bible almost by heart; but he found that none of these "could speak to my condition." As he wandered about, meeting professors who challenged him to drinking bouts, Puritans whose protestations and life were not in keeping, and Roundheads going to war in the name of God, he began to try certain methods of living which finally opened new vistas of truth. He found within himself that certain ways of life produced a satisfying experience so that "the whole earth had a new smell."

In one of his first attempts to explain his new religious satisfaction—the same in which he used the often quoted expression, "There is one, even Christ Jesus that can speak to Thy condition"—George Fox used a term which summarizes all great religious experience. He said, "This I knew experimentally." One cannot read the story of the early Christians, set forth in the Book of Acts, and the various letters of the New Testament, without sensing that these early Christians were experimenting with their religion. Did it have power to challenge the authority of the State? Could it heal the sick of soul and body? Did it have an appeal to the sophisticated and learned people at Athens? Could it speak to the needs of huge throngs of many tongues at Pentecost? Did it fortify with moral courage the persecuted so that the way in which they met death would win the onlookers? Or if we would draw our examples not from the New Testament but from the Old Testament prophets and the leaders of other high religions, we would come to the conclusion that all religion worthy of the name is and has been experimental.

It is not merely in the field of religion that we look for justification of the value of experiment. All of our modern education is telling us that students learn best not by reading explanations written by others but by observation of the results of their own experiments. Modern agriculture is largely the product of controlled experiment and the tillers of the soil have always been our greatest learners by experience. Sometimes in teaching we are impatient with the trial and error method. We feel that we teachers could write in three lines all of the principles that could be found from a geometry "proof," or a chemistry experiment, or a reading of hundreds of law cases, or the performing of a medical operation, or the completing of a sociology case study or years of farm experience. And yet, in our saner moments, we know that when we finish writing the three lines, those lines would be composed of *mere words*, meaningless to the student because he had not experienced the processes which developed the principles. We are only too aware, as every teacher is, that trial and error is a costly method of training and that there are sometimes almost as many errors as there are successes, yet we know of no other way for people to develop at least their basic philosophies.

We ought not to fool ourselves into thinking that early Quakers did not, in the process of experimentation, make many mistakes. James Naler was persuaded by his over-zealous followers to ride into town as the returning Messiah, and more than one Quaker, woman as well as man, stripped off all clothes and walked through the streets of cities as a "sign." But the same intensity which created these outlandish spiritual experiences also created a moral fibre that opposed the State's absolutism and made

the greatest contribution in the field of religious liberty and tolerance which has ever been made in a similar length of time.

At a recent first day meeting, a venerable Friend suggested that Quakers went through three stages. The first generation were experimenters with religion. They were "Convinced Friends." The second generation were "Birthright Friends"; and the third generation, he maintained, were "Episcopalians." Perhaps the line of distinction is not as clear cut as our friend would make it, but nevertheless what he was saying contained more than a germ of truth. Early Friends, and those new Friends who are being added to the Society at present, are primarily asking whether the principles for which the Society has stood will meet the conditions of the day. They are asking whether our peace testimony can, in fact, meet an all encompassing State, demonstrate that all wars are wrong, that followers of Christ can participate in no war but will work ceaselessly to take away the occasion for war. They want to try this out in cooperative communities, in national politics, in international relations, law, and world organization. They want to try, in a world of power and distrust, a method that is supposed to be able to speak to that of God in every man—without exceptions. A few of these bold experimentalists are asking whether our belief in the equality of all men is equal to the task in the area of race relations and economical democracy.¹

¹In the circle of our Meeting each first day sits an American lad, his wife of Japanese ancestry and two darling children—their mere presence is worth more than a sermon. And one of our former attenders is absent in Georgia creating a cooperative community with industries not made up of exploiters and exploited.

CONTROVERSIAL EXPERIMENTATION

There are many reading this article who wish that we had stopped before the last paragraph, but logic and the inward leadings, with which we are trying to experiment, will not permit us to. We must go on and press the question whether Friends have an obligation to experiment in the one area where we have been most lax—the area of economics. It is generally well known in the community that we Friends are “well heeled” or, as one person facetiously put the central belief of Quakers: “10% indefeasible ground rents.” Are we Friends willing to experiment with socializing business, with distributing our fortunes, with serving in socially constructive work without pay? In other words are we willing to seek to level off the economic humps which presently make men unequal?

Closely related to this economic question within our own lives is the attitude of Friends towards Russia. The community at large looks upon Russia as the great threat to peace and not a little of its feeling is based upon its fear and its economic system. Organizational Communists, it is urged, are difficult to work with.⁸ But even if we Friends concede that Communists are the most difficult people in the world to work with, this ought to be merely an additional challenge that we experiment to determine whether a religion which claims that it has the method of adjusting controversies can, in fact, adjust this, one of the greatest controversies of our day. There are A.Y.D. groups on nearly every campus; there are organized or unorganized Communists in nearly every community. Have we tried to understand or work with them?

We can experiment at many points, from the most personal and local level, to the widest and most international plane. We can try out our religion in our family, our classes, our farm, our Government, or in world order. It ought not to trouble us when a person experiments with his religion and comes out at a place quite different from ours. One of the young Friends for whom we have the greatest respect did not take the IV-E, “conscientious objector,” position in this war. He took the I-AO position because he felt that he could thus utilize the Friends’ method better than he could in a CPS camp. After going through the whole African, Italian, and Continental campaigns, he still feels that his decision has experimentally proved itself and that he accomplished more than he could have

accomplished within the CPS camps as they were run. This lad’s experiment with religion is much more important than our theorizing. It is a rebuke to Friends that the United States Supreme Court has recognized that Jehovah’s Wit-

nesses today occupy the same pioneer position which Friends maintained in John Woolman’s day. It is “writ large” on the backdrop of time, “FRIENDS EXPERIMENT WITH YOUR RELIGION OR PERISH!”

What Star Are You Following?

A Sermon by Robert E. Cope

IN a recent challenging book, written particularly for ministers, Halford Luccock has pointed out that some preaching is like the Bethlehem star—a great truth set in the heavens which moves across the sky before the eyes of men until it is brought close to life as it stands over a basic human experience. Other preaching, he observes, is in the nature of “twinkle, twinkle little star.” It remains remote—“Up above the world so high.”

Dr. Luccock’s apt contrast, taken out of its setting, is a timely introduction to the Christmas message.

There is that in man which tugs and pulls him toward spiritual reality, but in his search for spiritual reality he has followed strange and devious ways. Most people have seen stars of one kind or another, but too frequently they have seen and followed stars which have led them in the wrong direction. Too few have followed the star which went “and stood over where the young child was.” Rather, they have followed stars that have given only a twinkle, twinkle of promise.

TWINKLE, TWINKLE LITTLE STAR

There are some who follow the twinkle, twinkle of the bizarre and the fantastic.

It is not difficult for anyone with a little native or acquired knowledge of psychology, plus an unusual personality and a flair for doing the extraordinary, to set up shop as a prophet. Many such persons in our nation have gained the allegiance of thousands whose yearning spirits cry out for superhuman assistance. The following gained by Aimee Semple McPherson, Father Divine, and others are cases in point.

Or, to search for the still more bizarre, consider the illiterate snake cult members of the southern mountains and the sometimes literate devotees of astrology who firmly believe that their destinies are determined by the manner in which Venus turns up her nose at Mars!

There are the individuals whose twinkling star is extremely remote and cold—it is the star of a purely intellectual approach to the world’s mystery. With their minds they assent to the fact that a power or force is back of the universe, but they refuse to allow themselves out-

side the bounds of intellectual apprehension. Affected greatly by scientific materialism, they must put God in a test tube. If they cannot analyze Him, they never really find Him. Talk to them about personal faith or Divine Love, and they look at you in disdainful amazement. After all, how can one analyze faith and love?

For some persons, the twinkling little star is the disembodied light of works without faith. They have been deeply affected by the culture of Christianity, but not by its heart. They firmly believe in doing good to their fellow men, but their doing good runs out into arid philanthropy because they have no warm, burning fellowship with One who said, “Even as ye have done it unto one of the least of these my brethren, ye have done it unto Me.” The people who follow the twinkle, twinkle of this little star are in the class with the social service workers to whom Philips Brooks made the blunt observation that they were perfectly delightful to everyone except Jesus Christ, and they cut him cold.

That, I think, has been one of the well-deserved criticisms of Quaker relief, and it is heartening to note a growing concern that we should re-examine the Christian basis of service. All of us need to ponder the admonition of our dear Friend, Rufus Jones:

“We have won an enviable place in the eyes of the world as the purveyors of relief. We have learned how to meet and take up the sufferings of the world. There is hardly a country in agony to which we have not gone with Christlike love to relieve the agony and to help make continued life possible. This service has made a profound impression everywhere. It has turned faces toward us in hope and expectation. Now we need to give as serious and creative thought and consideration to the renewal of the spiritual life and power of our Meetings and of our membership as we have given to the constructive tasks of the world. The latter work will eventually break down and fail unless we find the way to rebuild the bases of our lives in fresh and vital ways, the bases on which our entire structure rests. It is time to look to the bases.”

⁸The writers confess that they are to be numbered among the sinners and need to screw up their courage to follow inner promptings.

⁹The writers have had some, though insufficient, experience at this point.

There is another little star which glows with something of a calm and indifferent light. It is the star of a placid optimism with regard to man's spiritual destiny if only he lives about right, does the best he can and leaves the rest to God.

The thought is perfectly beautiful, but strange as it may seem, it is not Christian. The message of the New Testament is not one which exhorts us to do about right and leave the rest to God. The New Testament's message is this:

"God so loved the world that he gave his only begotten son that whosoever believeth in him should not perish but have everlasting life."

That belief makes demands upon an individual's life—rigorous demands for consecration, purity, integrity and service.

THE BETHLEHEM STAR

If in our search for spiritual reality we have been following any one of these stars—or other twinkling stars I have not mentioned—may we have the vision and courage to follow that star which long ago guided the Eastern wise men, going before them until it "stood over where the young child was."

It is only as we come to the living Christ that we find the answers to our spiritual questions and the satisfaction for our spiritual yearning.

Stanley Jones has told us of the little boy who stood before the picture of his absent father and then turned to his mother and wistfully said, "I wish father would step out of the picture." Then Dr. Jones observes:

"This little boy expressed the deepest yearning of the human heart. We who have gazed upon the picture of God in nature are grateful but not satisfied. We want the Father to step out of the impersonal picture and meet us as a person . . . The Father has stepped out of the picture. The Word has become flesh. That is the meaning of Christmas. Jesus is Immanuel—God with us. He is the Personal Approach from the unseen. We almost gasp as the picture steps out of the frame. We did not dare dream God was like Christ. But He is. Just as I analyze chemically the tiny sunbeam and discover in it the chemical make-up of the vast sun, so I look at the character and life of Jesus, and I know what God's character is like. He is Christ-like."

Yes, that is the significance of Christmas and the star which shone above Bethlehem. It brings us to the place where God is with us; where the Father has stepped out of the picture and into our life. If we have been content with the twinkle, twinkle of uncertain little stars, may it be our portion this Christmas to follow the star which brings us to Jesus.

All Friends Conference on Education

AT Earlham College on November twenty-first and twenty-second, the two days preceding the inauguration of Thomas E. Jones as president of Earlham, there were gathered on the College campus the largest number of Quaker educators that had ever before come together for a conference on education.

Initiated by the Board of Education of the Five Years Meeting, of which Clyde A. Milner, president of Guilford College, is the chairman, but shared equally by the Association of Friends Colleges and the Friends Council on Education, it brought board members and students, presidents, headmasters, and faculty into one group for thoughtful and critical examination of Quaker education as it is and as it may become if the contribution which Quakerism has to make is allowed more and more to permeate educational practices in Friends' schools and colleges. For several months the subjects discussed had been under consideration in Friends' schools. An outline for study, *Distinction in Quaker Education*, prepared by Dorothy L. Gilbert of Guilford College, was circulated during the summer. It served admirably as a guide to constructive preparation for the conference.

EDUCATION FOR A CHANGING WORLD

All schools are concerned at the present time for a curriculum that will meet the needs of a changing world and there is a possibility that some of the greatest of these needs may be peculiarly the responsibility of Friends because of the values that are inherent in Quaker thought and practice. The urgency that confronts and challenges those who give direction to education today made this conference timely and stimulating to persons attending it.

At the opening session, "The Basic Contributions of Quaker Education" was the subject of three addresses given by George A. Walton, principal of George School; Howard H. Brinton, director of Pendle Hill; and Gilbert F. White, president of Haverford College. Quaker education should be concerned with the attainment of spiritual unity by the student, George A. Walton told the Conference. This can be found in community life within the school, where the social relationships, the fellowship, and worship are a part of the human experience of growth, which is ordinarily the objective of education. "The family, the Meeting and the school were once reservoirs of grace where non-competitive living was taught," said Howard Brinton. The method of reaching group decisions is also

significant. It rests on unanimity that has gone deep. Friends schools can make a distinct contribution to democracy by teaching this art of agreement. Gilbert White questioned whether schools, given certain objectives that are shared with other religiously-motivated groups, know what effect they are having in the development of the spiritual life and character of their output. Do students group themselves in CPS camps, as an instance, so that they give common evidence that Quaker education "has influenced their action"?

The quality and availability of leadership, the matter of selection and admission of students, the methods of discipline and control in schools, the attitudes and techniques used in teaching were all discussed in their relation to education that is distinctive in its influence.

A NEW TEACHING TECHNIQUE

The work camp, defined as a religiously centered group serving others, was described as a new teaching technique that may have great value to education if it can be satisfactorily integrated into the school curriculum. The number of references made to it and the time used in the discussion of its purposes, motivation and method would indicate that educators regard it as worthy of study and experimentation. The project method is not new but the work camp may provide opportunities for the growth of spiritual insight as well as educational advancement.

The hour of worship for students and faculty was observed as usual at eleven o'clock on Thursday morning and was shared by members of the conference. John W. Nason, president of Swarthmore College, brought a significant message. "We are now," he said, "in a secular age when many would adopt a humanist philosophy, would meet and solve problems by their own acts without the aid of a superhuman element. We are trying to maintain a system of ideals and principles formerly held. It is a question as to how long we can make these effective when conviction concerning the ideals is no longer an active force. The Christian college provides an unusually fortunate time and place for youth to gain standards and ideals that guide and form a philosophy of life and it should further aid him in developing for himself the deep convictions to which he may hold through all of the vicissitudes of life."

Following the same general pattern in the program for the second day, John S. Allen, director, Division of Higher Education, The University of New York;

Richard H. McFeeley, headmaster of Friends Central School, Philadelphia; and David E. Henley, from the Social Industrial Section of the American Friends Service Committee, each spoke on the topic, "Quaker Educational Insight Implementing Educational Practice." These talks formed the basis for afternoon discussion groups that terminated in a period given to general comments, reports and summaries.

John Allen presented education from the general point of view, schools are confronted with mass education and this can best be accomplished by broadening the aims and objectives so that the college curriculum will provide not only vocational courses for those expecting to specialize but also courses designed for training in democratic leadership—courses that train the whole man.

Out of his experiences in Quaker schools, Richard McFeeley was concrete in his presentation of criticisms and suggestions for proposed corrections. David Henley called attention to the value and importance of organizing life around great centers of values. The articulation of spiritual insight and their implementation into action is one of the great tasks of education. The training of the intellect to have concern for high purposes can best be accomplished by integration in actual educational experiences of such a type. The use of the work camp and the project method in general are means to this end.

URGENT RESPONSIBILITY

A notable contribution to the thinking of the group was made by D. Elton Trueblood in an evening address.* He stressed the fact that the urgent responsibility of education today is to guide and to save civilization. Christian education seeks to apply Christian standards of value to every step in this process. Three hundred years of Quakerism have given concepts that can be stated in seven words which point the way to an application of the early gospel to the present-day scene. These seven words are veracity, discipline, simplicity, individuality, community, concern, and peace. Quaker education through experiment and every good method seeks to produce persons marked with these qualities, persons who will use them to aid the nation and mankind.

The value of the conference will be determined by its impact upon individual schools through the persons who participated in the fellowship, the shared experiences, and the creative thinking. The clarification of thought, unity of purpose and stimulus to increased action should result in the enrichment of Quaker education and its consequent contribution to student life and the world.

NELLIE H. MARKLE

PRESIDENT GULLEY RESIGNS

At the regular meeting of the Pacific College Board of Managers, held at the College last Friday evening, President Emmett W. Gulley handed in his resignation and it was accepted by a majority of one. This move came as a surprise to many friends of the institution, who viewed with satisfaction the progress of the College under the present administration.

President Gulley, who is an alumnus of Pacific College, class of 1917, returned to his Alma Mater in 1928 to teach after having spent five years in Mexico, three years as Secretary of New York Yearly Meeting of Friends, and two years in graduate work at Hartford and Haverford. His teaching work in the college was in the field of coaching, sociology and Spanish. During the latter part of the late Spanish Civil War, he was asked to go as a representative of the American Friends Service Committee to Spain, and under his direction the whole program of outside relief was carried on. Returning from Spain after the end of the war, he was sent to Cuba where he had charge of refugee work for a year, and then returned to the staff of Pacific College.

When Levi T. Pennington terminated his thirty years of service as president of Pacific College in 1941, the board selected Emmett Gulley to serve as the fifth president of Pacific. During his administration, the college has made considerable progress in many ways. The student body has very materially increased in size, and the whole program of education, curriculum and organization has received careful attention. Buildings have been redecorated and reconstructed, and several new buildings have been added to the campus or are planned for. The new gymnasium, which has been constructed in honor of Dr. T. W. Hester, is almost completed and ready for occupancy. Government buildings for G-I's have been allocated to the campus, and the next building which has been allocated will be a new library.

As a result of the efforts of the present administration, the net endowment of the institution has increased by well over \$100,000, and several additional faculty members have been added to the staff.

The resignation came as a result of the continued difficulty which arose more than a year ago, when Emmett Gulley resigned and was requested by the board to return for a period of five years. Lack of cooperation on the part of one faction of the board and others connected with the institution has made it impossible for the present administration to work constructively for the advancement of the institution. This faction feels that the present administration is not sufficiently evangelistic to satisfy them and that his

work with and support of the American Friends Service Committee is detrimental to the best interests of the church and college. His resignation, therefore, clears the way for the selection of a new president who, it is hoped, will be able to lead the college in a more satisfactory way.

President Gulley has been asked by the board to remain at the head of the institution until the end of the present academic year.

FORUM

THE PALESTINIAN QUESTION

Editor, THE AMERICAN FRIEND:

Carefully and thoughtfully I have read the article about Zionism in the November 14th issue of THE AMERICAN FRIEND—as I do all articles on this subject that come under my notice. One and all they seem to avoid mentioning the real cause of the trouble between the Arabs and the Jews: it is the fact that Great Britain promised Palestine to the Arabs for their homeland; and later, by the Balfour Declaration, promised *the very same land* to the Jews for their homeland.

That is the reason for the perplexity of Great Britain in this matter; how can these two promises be reconciled? So great is the perplexity that our President has attempted to influence Great Britain in making a decision. At once two questions arise:

1. By what moral right does Great Britain presume to dispose of Palestine to one people or another? The very earliest date of the appearance of the Anglo-Saxons in the isles now called Britain, was in 449 A.D. At that time the Arabs had been living in Palestine for about 450 years. Arabian Palestine, then, is about 450 years older than Britain. The Israelites, as every Bible student knows, had forfeited Palestine and had been dispersed throughout the world.

2. By what moral right does the American Government use its influence to persuade Great Britain to allow the entrance of 100,000 Jews into Palestine? The first English settlement in America was in 1607; at that time the Arabs had been living in Palestine for over 1660 years. Arabian Palestine, then is about 1660 years older than the United States.

If the idea is to return Palestine to the Jews because they held it 2000 years ago, then logically every civilized people in the world occupies its present location precariously; for there is no people, except perhaps aborigines, that at present occupies the same land that its ancestors occupied 2000 years ago.

ANNA HAMILTON
Marshall, Missouri

*To be published in a pamphlet.

For Younger Young Friends

WONDERFUL DADDY

BY HARDING GAYLORD

The month of December brought to Earnest Christian the annual question, "What shall I give?" He talked it over with his wife, and finally asked it in connection with their daughter, Henrietta. When no satisfactory answer was forthcoming after some time, Mrs. Christian said:

"Tell you what you do. Let Henrietta answer the question for you herself. Now she's to meet you tomorrow afternoon after school and come home with you from the office. You just walk down the street with her and ease her slowly by some of the Christmas windows. If you don't find out before you reach the bus stop what she would like for Christmas, you aren't so smart a man as I have been given to suppose."

"O. K.," said Earnest Christian.

One of the windows which Henrietta Christian and her father passed the next afternoon was that of a jewelry store. As they walked slowly by, the girl said:

"There's something that's not at all hard on the eyes! See that necklace right over there! That would look just rap-turous with my new dress."

"Very interesting," said Earnest Christian. "Was there any suggestion in that remark, of the near approach of the blessed Christmas season?"

"Could be!" said Henrietta. "And was there any suggestion in that remark of yours that you had ideas of buying that necklace for your daughter?"

"I shouldn't care to be quoted on that," said Christian. "But I may say to you, off the record, that I am considering taking up the matter with Santa Claus."

"You're a wonderful daddy!" said Henrietta, looking intently at the necklace.

Before leaving the window, Earnest Christian managed to twist and turn his head about enough to read the price on the very small tag attached to the piece. It was \$20.

In the mail that had come to his home that day, Christian found a communication from an organization called War Relief, Inc. There was a letter asking for a contribution at this Christmas season, and there was an illustrated folder. On one of the inside pages this showed two small girls sitting on the ground in the midst of a lot of rubble, crying; and on the opposite page appeared a plain table at which happier children were lustily eating soup from bowls. And below the picture of the two crying tots was this caption:

"Give them a place at the table too—\$20 of your money will put them there for a month."

For several moments Earnest Christian stared at that bit of paper on his desk before him. Those pathetic waifs, with their puckered, weeping faces, tugged at his heart. And yet every man's own daughter has a legitimate claim to his thought—and to his pocketbook. Had he any right to deprive Henrietta of that necklace in order to feed those two kids—or two like them—whom he had never seen? Had he any right to disappoint her?

There was more to it than this, he reflected. Had he the stamina to disappoint himself? Already he could imagine his daughter's pleasure on Christmas morning at opening that necklace and putting it on. Her pleasure would be his pleasure; as a parent, he knew that part of his delight in the day, ever since she had been a tiny tot with her first doll, had been in the delight she took in her gifts. Could he deprive himself of that pleasure? Had he the stamina to disappoint himself?

He bowed his head on his desk and closed his eyes. Prayer is often not an inappropriate act when money is involved—especially if issues like these are in the situation. For several moments he remained motionless.

Then he raised his head. He reached for his check book. He picked up his fountain pen. He wrote a check for twenty dollars, payable to War Relief, Inc. Then he went and told his wife what he had done.

"But how is Henrietta going to take it?" was Mrs. Christian's first question.

"All right, I think," said Christian. "I mean I think that she is going to be able to see it, especially in a year like this. After all, she has a good deal already, you know; I suppose she has half a dozen necklaces now. And when so many people have so little—why, I'm not sure she'd want a \$20 piece of jewelry! You know, Henrietta is really a wonderful girl!"

"She'd better be!" muttered Mrs. Christian; and then added: "Of course she is! She's your daughter, and you're a wonderful daddy—I guess! But she's also human. And that new dress really cries out for something around the neck of the wearer to go with it. Why, any girl—!"

When Christmas came, about a week later, Henrietta appeared in her new dress, without any necklace. And as the family opened their presents around the tree, she found an envelope with her name on it. She tore it open and looked with surprise at the contents. First she took out an illustrated folder showing on one page a couple of small girls sitting on the ground amidst rubble, crying,

and on the other some happier children at a plain table, lustily eating soup from bowls. She read the caption under the two weeping ones:

"Give them a place at the table too—\$20 of your money will put them there for a month."

Then she picked up another piece of paper that was in the envelope. It read:

"Thank you very much, Miss Henrietta Christian, for your kind gift of \$20. In behalf of the thousands of hungry children, we express gratitude and appreciation."

Attached to this receipt was a tiny Christmas card, such as people use on their gift packages. On it Earnest Christian had written:

"Instead of the necklace.—Daddy."

For a moment Henrietta gazed at the contents of the envelope without speaking. For an instant her lips were unsteady, and she swallowed hard. She put her hand involuntarily to her neck; that necklace would have been just the right thing there! Then she looked at her father.

"That was very generous of you, Dad," she said, "doing that for me. Not many girls have fathers who—well, who would do a thing like that!"

She paused a moment, and then she went on:

"You know, Dad," she said, "after we saw that gadget in the window that afternoon, I did some thinking about it myself. Of course I wanted it—what girl wouldn't? But then I couldn't help wondering a bit about it. Why should I rate a handsome thing like that when people like—well, like these kids here" (and she held up the folder) "don't even have enough to eat and wear? Me with a \$20 necklace and they in rags! So I guess I really didn't want the thing after all—not 'way down deep, I mean. If you'd given it to me, of course I'd have taken it, and I suppose I'd have liked it. But now you've done something very much better; and I—well, I think you're a wonderful daddy, exclamation point!"

And the girl rushed to her father and threw her arms around his neck.

"And you," said Earnest Christian, "you are a wonderful daughter, two exclamation points!"

RURAL YOUTH PANEL PLANNED

At the Fifth Annual Rural Life Conference of the historic peace churches, to be held at Earlham College, on December 12-14. This meeting will be held at Carpenter Hall at 9:30 a. m., Saturday, December 14. Special music and a panel discussion with the topic, "Who Wants to Live in the Country?" are important features of the meeting.

LITERATURE IN REVIEW

DUD DEAN AND HIS COUNTRY
BY ARTHUR R. MACDOUGALL, JR.

Coward-McCann, Inc., New York
price, \$3

This book is a classic of locality. Here the space that is Maine, and the spirit that is Maine, come to brilliant life. I know no finer description of the body and soul of Maine—the streams and lakes, the woods and rocks and hills, the fish and the lumberman, than in the introductory chapter. One leaves a world grown old and cold and dreary, and enters the ancient Eden of earth—an Eden never lost . . . and seldom found. . . .

Arthur Macdougall is elsewhere a poet in verse, who writes with beautiful distinction. Here, though his work is in prose, solid and foursquare, we find still the undertones and overtones of poetry. The world of wind and sun, of woods and waters, of the sane weathers of the wild heart, come to us in lucid light. The book brings health to the soul—as if we went physically into the woods, or bathed

in the long Atlantic surf, mellow with sun. It brings us vicarious vacation.

Dud Dean, the Maine guide who is the central character, is already a part of Yankee folklore. He is the true timeless Yankee of the spirit—dry, yet full of the quicksilver flowing through creation's veins; spare of body yet rich in spirit; tanged, racy, salient: as much an incarnation of the New England soul as the lichens on her granite, her arbutus pink at the heels of snow; her skunk cabbage sounding green reveille of spring; or the lonely joy of Emily Dickinson. The strength of the Yankee, like the strength of New England, seems grey and stern at first, like the granite; but there is also the cathedral glory of the pines, the spendthrift candelabra of the laurel, the water lilies like galleons of ivory with cargoes of gold. There is also the humor of such a gargoyle of jade as the frog. So it is with Dud Dean. There is depth in him—philosophy, poetry, humor. He sees the incongruity of a fish or a woman with sane salty insight.

The stories—most of them revolving around fish—are worth the telling, and beautifully told. But Macdougall, like Peter before him, is also a fisher of men: there is character here, and human nature, and philosophy—and God. Dud

Dean, catching his largest salmon in his most difficult circumstances, gives him to an amateur who has watched the fight in fascination; and then the recipient of the great gift, touched by Dud's own spirit, gives the fish to the river again just as Dud would have done. There is here the spirit of that Chinese fisherman-philosopher, Chang-Chih-ho, who put no bait on his hook . . . since he wished to catch more than fish.

This is a rare book for lovers of winds and waters to read. It is a beautiful book to give to any lover of the open spaces who has been too long in cities pent. It is a book to love and possess—or to love and give.

At first it seems a classic of Maine; but as we live with it, we find that it is a classic of man.

E. MERRILL ROOT

A Directory of Some Persons Planning to Live in Small Communities has been compiled by Jack Phillips and is available through Community Service, Inc., Yellow Springs, Ohio, price fifty cents. Something of the person's background, skills and interests are listed. There is also a section on small communities where there is some community interest, which would be helpful.

GIFTS THAT WERE AND ARE TO BE

A star upon the Christmas Tree
Reminds us Wise Men bowed the knee,
And from their treasures manifold
Gave Him the royal weight of gold—
And frankincense like flowers' perfume—
And myrrh to be the balm of doom

Tradition grants each gift a name,
Yet does not tell what each became.
Did gold, in Egypt-seeking flight,
Procure Him passage through the night?
Did frankincense in Nazareth,
Fill the quiet days with beauty's breath?
And was the myrrh (preserved from loss
Till the descent from Calvary's cross),
Brought by sad women early risen
To be His balm in death's dark prison?

Guess as we will, we cannot tell:
Their destiny is hidden well.
Yet as we follow still the Star
Like those first Wise Men from afar,
We, too, may give our gold to Him
Whose glory makes the sun seem dim,
To save His little ones who flee
A newer Herod's cruelty;
Our frankincense of joy may fill
Men's quiet hearts with beauty still;
Our myrrh may minister again
Wherever there are suffering men—
A love that is the balm of doom
Today in prison and in tomb.

*The star upon a dark green fir
Still speaks of incense, gold and myrrh!*

GLENN WELMER DOUGLASS

THE BETHLEHEM ROAD

Mary,
Thou hast learned the patient mortice of the road,
Bent toward Bethlehem.
Dust caked thy sandaled feet;
Dust and weariness scalded gentle eyes
Unwinding the lapis lazuli of highway
From Galilee to Jericho,
Where flashed the sun-tipped chariots, stallion-drawn
The camel caravans,
Beast chained to beast dipping against the serried twilight,
And Caesar's legions, rhythmic, proud beneath the eagle
pennants,
With spears set toward Jerusalem.
Thy feet, stone-bruised and burning,
Measured each step in anguished hope
While burnished litters cleft wind and rain
And time
To ease rich merchants home.
Thy feet blenched blue in the icy brook Kedron;
They rested by the roadside sedge,
To rise
And hammer step by step the drum of distance;
Urged by an angel song,
They beat long purpose to a stable door—
That I,
Two thousand years away,
Might learn the mystic contours
Of the road to Bethlehem.

DOROTHY MUMFORD WILLIAMS

THE DEVOTIONAL LIFE

CHRISTMAS WARMTH AND BEAUTY

Arranged by ARDIS MICHENER

WARMTH AT CHRISTMASTIDE

Fan-to-glowing this warmth which the
Christmastide brings;
When neighbors in-gather for Christmas-
hymn sings—
When praises to God weld all hearts in
His cheer!
Let's be joyous in Christmas through all
the New Year.

SONG OF THE BABE JESUS

You're fair, babe Jesus, fair.
A halo crowns Your hair.
For You are made by Heaven above
For earth's redeeming, wondrous love.
You're fair, babe Jesus, fair!

You're dear, babe Jesus, dear.
You came with smile, with tear.
Yet, nestled 'gainst brave Mary's heart,
Of all the ages, You're a part.
You're dear, babe Jesus, dear!

You're sweet, babe Jesus, sweet.
The world would kiss Your feet.
But how our hearts must stretch and
grow,
'Ere we Your humble greatness know!
You're sweet, babe Jesus, sweet!

IN ALL SEASONS—GOD

Winter's ermine cloak of snow.
Springtime's golden rays.
Summer's quiet, mellow glow.
Autumn's purple haze.

Every season speaks *thy* peace.
Constant, Lord, *we'd* be,
Journeying on 'till time doth cease
Step by step with Thee.

BARE TREES IN WINTRY MIST

O, lace forming branches in artistry
rare,
Each twig woven part of a whole that is
fair!
God's trees design *beauty*, 'gainst winter-
white sky
And intricate tapestry fashion thereby.

Co-workers in beauty, Creator, *we'd* be,
For *joy* is the pattern our hearts weave
in Thee.

THE INNER EXPERIENCE OF CHRISTMAS

For One grown forth from Bethlehem
From birth in stable's hay;
For One whose Cross redeemeth men,
We raise our carols today.

Lo, through His spirit have we known
An Inner, Holy Light.
'Round Christ's poor head, a radiance
shone!

Through suffering, glory bright.

OUT-OF-DOORS CHILD OF NAZARETH

Graceful as a butterfly.
Gayer than the breeze
That tumbles in the meadow
And swings in Autumn trees.

Sweeter than Spring's violet
Softer than the wings
Of downy robin red-breast
Who looks at us and sings.

Christ Child, You are loveliest!
Hope—that's boundless free!
And God is in His Heaven
Since You have come to me.

I HAVE THOUGHT OF THE BEAUTY OF CHRIST TODAY

I have thought of the beauty of Christ
today.
He was so like sunlight fair!
Little children could plainly be seeing,
I'm sure,
A halo 'round His hair.
Sunny glints from the lilies He loved so
much

Shown out in the kindest of eyes.
Now, even His very soul, somehow
Seems part, of sun-bright skies.

GOD'S LOVE

His love is like the song of birds,
Or skyward-towering tree.
His love is like the Springtime's
wind.
His spirit makes men free!

His love is like unfolding ferns,
Or dew in hearts of flowers.
His love is like a mountain's rock.
A faith in God im-powers!

His love is like the morning sun!
To him who heeds God's call,
God's love is like an ocean's depth,
Or changeless waterfall!

For light expelleth darkness; life ex-
pelleth death; purity expelleth impurity;
Christ, where He is received, bindeth and
casts out the strong man, taking posses-
sion of the heart. And if any man be
truly and really in Christ, he comes to
witness a new creation, even the passing
away of old things, and all things be-
coming new.

ISAAC PENINGTON



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H. Smuck

FOR FRIENDLY ACTION

RICH QUAKERS

A few Sundays ago a prominent Friend brought the Sabbath morning message in our Meeting. What he said, and the way in which it was said, left no doubt in my mind of the richness of this man's life. That morning service brought to the mind of the audience the feeling that many miss much in life because of the false values which the world places upon material possessions. If we were sensitive to the Spirit of God within our lives, what a transformed world we should have. The message that Sabbath morning raised questions in the writer's mind as to life's values, which to me have been intricate and fascinating.

In an attempt to share with you some of the enchanting paths over which my mind traveled, I propose a few of the questions I asked myself. I thought of many of my contemporaries who have recently left more remunerative positions—positions which furnished greater security and honor—to man our institutions of learning and church offices. Some of these people, at the age of retirement, are working harder than they were at their regular profession. I have been impressed with the enthusiasm and whole-heartedness shown in their dedication to the noble tasks of the Kingdom. Knowing these jubilant individuals leaves no doubt in one's mind of the great richness of their lives.

Now the question arises, why are some of the rest of us content to remain in comfortable circumstances when we, too, could have more enriched lives? Are we, as Friends, so individualistic that we cannot cooperate and share with others our talents and resources, as I believe some of these enriched Quakers have done? I believe all Friends need to sense the great opportunities and urgent needs of the present moment. We need to present a united front for Christendom. We need to realize that we are all members of one great body, the church of the living God and, as members, we have responsibilities to that body. Sometimes we feel so inadequate in the small things we try to accomplish that I wonder if we do not lose sight of the inspiration which is inevitable if we could visualize the power for good the Society would have if everyone were faithful to his appointed task.

When I was a boy, we had a beautiful maple tree, at the edge of our woods, at which I loved to look and admire as I went into the woods each evening after the cows. The branches of this tree seemed so symmetrical and graceful that

I often wondered how God could make a tree so beautiful. I was shocked one day, after a windstorm had blown down the only tree near this picturesque maple, to find on the side next to the woods where these two trees had been standing so close together, that my beautiful maple had some short branches which threw the tree out of balance.

For the past few years I have been in position to note the giving of some Friends toward the United Work of Friends. It has been piteously small, when broken down into per capita giving. I wish more Friends could see the need and support the work that goes on beyond local fields. I urge Friends everywhere to give greater support to the United Budget. Our great need is not that of leadership. The consecration and application of those to whom I have referred—men and women whom we have called and appointed to administer the United Work of the Five Years Meeting—is a constant testimony to their faithfulness.

It is an inspiring sight to watch a well-trained football team in action. The precision, timing of plays, the coordination of eleven men toward one purpose, and the power displayed affords an excellent example of what could be accomplished if every Friend throughout the Five Years Meeting would become a supporting member of the United Budget. Our work would become more effective, we could enlarge its scope and prove to the world that there are riches which come from giving. The need is impelling, the opportunity inclusive if we hope to make our Society a potent factor in our present-day world.

MARCUS E. KENDALL

FRIEND TO FRIEND

Friends' papers have recently carried correspondence regarding sending of food parcels to German Friends, and it was suggested that persons might write to Eleanor Stabler Clarke for names. AFSC is not undertaking any individual food parcel service for Friends or non-Friends. It is ready, however, to provide names of German Friends to Friends Meetings and to suggest methods of sending either CARE parcels—these are preferable—or personally packed ones. A letter signed by Eleanor Clarke is being sent to all the Friends Meetings in the United States, Branch Offices and Peace Section Area Offices, explaining this situation fully. In the meantime, efforts are being made to have correct lists

of German Friends and numbers of individuals in each family, so that the most up-to-date information will be available. Letters about this should be sent to Natalie Kimber.

• THIRTEEN WAYS TO KILL A PASTOR

Thirteen ways "to kill your pastor" are reported by the *Broadway Baptist Church Times* recently.

If carefully followed, the publication says, the thirteen methods "will kill any preacher on earth; will kill his influence, kill his ambition, kill him mentally, morally, spiritually and physically."

The *Times* gives the rules as follows:

"Stay away from church, especially when you know only a handful will be present. Stay away from the Wednesday evening prayer services because there never is a large group present. When the sermon is over, leave the church in a hurry without speaking a word of encouragement to the pastor. When you get sick don't let him know about it, and then criticize him for not coming to see you.

"Never invite him or his family out to dinner in your home. They never enjoy a social hour. Pay just as little as you can to the church and then always grumble about the church wanting money.

"Never give up your allegiance to your former pastor. Constantly quote him in all things and keep him in contact with everything that is going on and ask his decision in the matters of the church. Never give your pastor anything except what you promised. This might make him think you appreciate him.

"Always have some fool excuse when he wants you to do something in the church. That is what you pay him for. Never call at the pastor's home, but raise 'Billy Cane' if he does not visit you once or twice a week.

"Don't ever offer to help in any way, for he might think you are 'butting in.' Act as cold and indifferent toward him as you can and he will think you are dignified. Never bestow any kindness upon him or his wife on their birthdays, wedding anniversary, pastoral anniversary, Christmas, etc. Just forget them entirely, for they might think you love them. These little remembrances would be too kind."

—Religious News Service

Packages weighing up to eleven pounds may be sent to individuals on the main Japanese islands of Honshu, Kyushu, Shikoku and Hokkaido. Postage is 14 cents per pound. One package a week may be sent by any one person in this country to the same addressee in Japan. Clothing, non-perishable food, soap, mailable medicines and other relief items may be included in the packages.

QUAKERDOM AT LARGE

William Merton Scott, who served four years as pastor at Gate, Oklahoma, is now engaged in relief work in the French occupied zone of Germany under the direction of the American Friends Service Committee.

* * * *

It will not be a surprise to learn that Heberto Sein is an interpreter at the General Assembly of the UN. He has been there since its opening on October 23 and expects to stay until its close, approximately December 7. He is interpreting chiefly for the Latin American delegation.

* * * *

Attending the Educational Conference at Earlham were three Friends from abroad, Kees Boeke from Bilthoven, Holland, where he is the principal of "Werkplaats" children's community; and Arnold Marsh, Dublin, Ireland, with R. Ivan Allen of Shavagany Col, Ireland, both representing Newton School, the first an ex-headmaster and the second a member of the board of management of the school.

* * * *

Gilbert F. White was inaugurated President of Haverford College on Saturday, November 16, and in spite of black silk gowns, brilliant hoods, and gold tassels, the occasion was marked with dignity and simplicity. The speakers preceding Gilbert were Rufus Jones, AFSC Honorary Chairman, Frank Aydelotte, AFSC Board Member, so that it seemed rather like an AFSC affair. Invited delegates from other colleges included Elmore Jackson, representing Pacific College, Fred Shorter for Reed College, Margaret de Schweinitz for Vassar, Paul Furnas for Earlham, in place of Tom Jones who could not come. There were a few other former AFSC staff on the list.

NEWS OF OUR MEETINGS

Norman Young, secretary of Stewardship and Finance of the Five Years Meeting, was a visitor at the October Monthly Meeting of Clintondale, New York, Friends. Yesu Rathman, a native of India, who is studying at Hartford Seminary, and his wife were guests also. Yesu Rathman is author of *From Shiva's Temple*.

* * * *

First Friends of Marshalltown, Iowa, dedicated a parsonage on November 17, with Charles A. Beals of Oskaloosa, Iowa, Yearly Meeting Superintendent, giving the dedicatory sermon in the morning service. Open house was held in the afternoon when about one hundred and

fifty persons called, including other pastors of the city. Friends and relatives sent baskets and bouquets of flowers.

* * * *

Homer and Edna Morris of the Philadelphia office of the American Friends Service Committee, were welcome visitors of the Paoli Friends Church on October 20. Edna Morris demonstrated sewing projects for relief work, while Homer Morris' sermon on the solidarity of the human race and the brotherhood of man lifted the congregation near unto God. A visitor from a distant part of the state, personally unknown to the congregation, was impressed to make a generous contribution to a county-wide foreign relief project.

* * * *

Watseka, Illinois, Friends Meeting has just closed a two-weeks series of evangelistic meetings, with Albert L. Copeland, pastor of the Fairfield Friends Meeting, bringing inspiring messages. The major purpose of the meetings was for the enrichment of the lives of the members and to draw them together in closer bonds of Christian fellowship. It was felt that as a result of this time spent in seeking God, the members would be more effective in personal evangelism. The meetings closed with an average attendance of sixty persons and a real sense of deepened experience.

* * * *

Farmland, Indiana, Friends are going forward under the leadership of Francis Brown. Attendance at all meetings has increased and twenty-one persons have been received into membership, making a total of one hundred and seventy-six. A two-weeks daily vacation Bible school was held this year, with thirty-eight pupils in attendance. The Rally Day service, on October 13, brought out one hundred and sixty-two persons. Interesting evening services have been held with chalk talks, object lessons, movies, and flannel-graph stories being given. A junior Friends' group for children is meeting each Sunday evening. The presence of God has been manifest at the mid-week prayer service. New goals have been set in evangelism, service, stewardship, education and improvement, with definite projects outlined.

* * * *

Highland Friends, Wilmington Yearly Meeting, have as their new pastors, Chester B. and Anna McKean. The parsonage has been repainted by the members, who later came with canned fruit and other good things for the larder of the pastor and wife. A community sale

was held at the school house to raise money for a new well. Boxes have been packed for the needy of other lands and a young cow has been sent overseas from this community. Several young people from this Meeting are at Wilmington College preparing for larger service. The new revision of *Faith and Practice*, which has been adopted by Wilmington Yearly Meeting, is being studied and the queries have been read in Meeting. The pastors found well-kept meetinghouses in both Highland and Ada Chapel in Wilmington, where they now serve.

* * * *

The Des Moines Meeting began its fall program with a meeting of the Coordinating Planning Council, composed of the major committees. It also observed Christian Education Week, with Rally Day, promotional exercises, installation of officers and teachers, and a meeting of the Bible School Council. Errol D. Michener is church school superintendent and Dorothea Treadway is chairman of the committee on religious education. Movies were taken of the church school on Rally Day. Among recent visitors at the Des Moines Meeting have been Margaret Jones, who spoke on her work and observations in Austria, Charles A. Beals, superintendent of the Yearly Meeting, who spoke on the "Be-Ye-Transformed" theme; Homer Morris representing the food relief work of Friends; and E. Raymond Wilson, who gave us a larger picture of the work of Friends in connection with national legislation at Washington.

* * * *

Friends of Lawrence, Kansas, have been privileged recently to enjoy the presence and ministry of Ermin Perisho. Members of the Meeting were invited to the parsonage by Emory and Lela Gordon on the evening of November 22 to meet Ermin Perisho. The evening was profitably spent in hearing of the work which he and Ruth Perisho are doing in the Seneca Indian School at Wyandotte and in conversation on the theme of practical experience in Christian living. On Saturday, Russell and Vera Carter made Ermin Perisho at home on the campus of Haskell Institute, where former Seneca School students are enrolled, and in the evening they entertained that group in their home. On Sunday, he spoke at Haskell in the morning service on "Mountain Climbing," and later at the Friends Meeting on "The Moorings of the Christian Life." The desirability of inter-visitation among Friends was again made evident. Friendly messengers from

far and near will be welcomed at this Meeting.

* * * *

Winnishiek Quarterly Meeting of Friends was held at Valton, Wisconsin, October 25-27. The session opened with an evening meeting on Friday, Charles Beals, Yearly Meeting superintendent, bringing the message. Following the meeting on Ministry and Oversight, John Baxter spoke on Saturday morning. At the afternoon business meeting, Fred Noland of Bear Creek, gave his views on a pension for aged ministers. Saturday night was given over to the young people, with Howard Campbell of William Penn College speaking, and Charles Beals showing a picture, "No Greater Power." Charles Beals spoke again at both the Sunday morning and evening services. In the afternoon the women held their missionary meeting with Mrs. Jackson of Earlham as speaker. The men held a meeting under the leadership of Emmet Morris of Honey Creek and Mr. Jackson of Earlham, to discuss the men's extension movement. Willis and Nora Craven, pastors at Valton, and Valton Friends served meals in the church basement.

* * * *

Oak Street Friends, Portland, Maine, began their fall and winter series of forums eleventh month, 19, with a good attendance. Dr. Fred Mabee of Bates College, who for some years lived and worked in China, spoke on "The Interrelationship of China, Russia and the United States in the Far East." These forums date back a quarter of a century. Alfred Ware, pastor at that time, instituted a series of talks on current events each month, followed by a supper, a worship period, and a business meeting. The former, rather generalized talks have grown into forums where some specific problem is dealt with by an outstanding speaker. At the supper period there is discussion around the tables. To these meetings Friends bring a real sense of the gravity of the world situation, while the discussion and worship service bring them to the business meeting with the realization of a pressing need for transacting business for God. Once a month, on the third Tuesday through the fall, winter, and spring Friends have followed this pattern in Portland.

ON THE HORIZON

Dr. Charles Inglehart, professor of missions at Union Theological Seminary, has accepted the chairmanship of the National Council of the Fellowship of Reconciliation in the United States. He was for thirty-two years a missionary in Japan, and at the invitation of General MacArthur returned for a period of eight months as Adviser in Education and Religion.

One-third of all children in Berlin face the danger of tuberculosis, according to Pastor Heinrich Grueber, head of the Berlin Hilfswerk organization, German Protestant relief agency. In an appeal to the World Council of Churches in Geneva, Pastor Grueber warned that, should an epidemic of influenza break out, the fate of these youngsters would be sealed.

* * * *

Whether eleven Steubenville, Ohio, ministers will be authorized to carry guns and form a special vice squad to combat rackets there was to be decided at a special session of the City Council on November 7. It was previously announced that the petition of the Steubenville Ministerial Association would be considered at the regular meeting on November 12.

* * * *

Dr. E. Stanley Jones, noted missionary to India, charged at Indianapolis, Indiana, that the United Nations charter is failing "because of an undemocratic five-nation dictatorship authority in the Security Council. Speaking at a session of the three-day meeting of the Indiana Student Christian Association, Dr. Jones said that if the five nations would surrender their dictatorial power to the Assembly, their leadership probably would be accepted voluntarily.

* * * *

Communism cannot live in a democratic, just America, Bishop G. Bromley Oxnam, president of the Federal Council of Churches, declared at Knoxville, Tennessee, at the annual meeting of the East Tennessee Education Association. Bishop Oxnam asserted that he personally rejected Communism because "its philosophy of materialism, its use of dictatorship, its theory of social development and its economics will never bring

freedom to man nor abolish the exploitation of one man by another."

* * * *

Soviet Generalissimo Stalin will receive hundreds of letters from Virginia churchwomen telling him that the millions of Christian people in the world want all nations to live in friendship and peace, according to plans made at Richmond, Virginia, at the annual meeting of the Virginia Council of Churchwomen. The messages will be sent through Andrei Gromyko, Soviet delegate to the United Nations Security Council, as part of a peace campaign that also will include both individual and group prayers for the settlement of world problems.

* * * *

Hope that Philadelphia's new Fellowship Commission building, a 7-story structure at 260 South 15th street, will become a steady little island of understanding and good will among the men and women of all races and creeds, was expressed by Judge Curtis Bok at the dedication of the center. Judge Bok characterized the building as another Philadelphia "first" which will make the city a place of brotherly living as well as of brotherly love. "I do not want to dedicate this building to the people of Philadelphia," he said. "I would rather dedicate the people of Philadelphia to the building."

* * * *

Governments of the world cannot be expected to work together until the religious leaders of all three faiths set an example of cooperation and conference instead of resorting to controversy and conflict, Dr. Ralph W. Sockman, pastor of Christ Methodist Church, New York, told fourteen thousand persons attending an interdenominational Reformation Rally in Kiel Auditorium in St. Louis. Dr. Sockman said cooperation can be effective only in an atmosphere of mutual respect and trust, and warned of a "third global war" which would dissolve civilization unless the churches of all faiths unite in a common goal of world peace.

* * * *

Reports that the Russian Orthodox Church is considering plans to join the World Council of Churches, international Protestant agency in Geneva, were confirmed in Moscow by Patriarch Alexei in an interview with Religious News Service. While refraining from any definite statement that his Church will ask membership in the World Council, Patriarch Alexei asserted that the Moscow Patriarchate is "at present studying the problem of the ecumenical (international church cooperation) movement." The "ecumenical movement" is generally regarded in church circles throughout the world as that sponsored by the World Council of Churches.

—Religious News Service

NEW PUBLICATION

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Order from Friends Book and Supply House, 101 South 8th Street, Richmond, Indiana.

RURAL LIFE CONFERENCE
DECEMBER 12-14

The fifth annual Rural Life Conference of the Historic Peace Churches opens at Earlham College on December 12, with President Thomas E. Jones acting as general chairman. Those attending will join with the College Assembly for a worship period on Thursday at 11:00 a. m., when Henry Hitt Crane will speak. Following registration, Ollie E. Fink, executive secretary of "Friends of the Land," will speak on "Soil, Water, Life," which will be followed by a discussion with Murval Garner as leader. There will be a Tea in the Faculty Room at 4:15. Following dinner in Earlham Hall, Stanley Hamilton will speak on "Our traditional Values; Our message for These Times."

On Friday, sectional group meetings will be held, while in the evening Edward K. Ziegler will speak on "The Rural Church." This will be followed by folk games. On Saturday, D. Elton Trueblood will speak at the worship period, sectional group meetings will again be held, followed by a youth panel. Special interest groups are "The Rural Church," with Edward K. Ziegler, convenor; "Rural People and Education," with Guy Hershberger, convenor; "Rural People and Cooperation," with Leo R. Ward, convenor; and "Building the Rural Community; the Family Farm," with David Henley, convenor.

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ON BEING FIT TO LIVE WITH

By Harry Emerson Fosdick

There is something really unique about Dr. Fosdick's sermons. Those who hear him, say, "I cannot remember a single sermon when he has not spoken to a personal need of mine." Those who read him say, "The qualities that make his sermons good reading are his lucidity, his skill in the art of illustration, and the gnomic flavor that spices his prose."—*New York Times*

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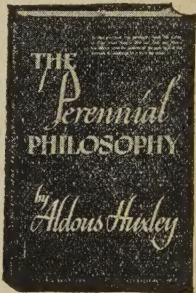
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THE GOOD CROPBy Elizabeth H. Emerson

For all Quakers, and especially those whose families root back in the Carolinas or in Tennessee, this new book of Elizabeth Emerson will be a great joy.

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DISCHARGE OF C. O.'s

Discharge forms for all CPS men inducted in 1945 are being sent to the camps by Selective Service. The men are eligible to take physical examinations and submit their applications for discharge immediately. Discharges are effective December 10, 1946, or shortly thereafter. This development will reduce the Civilian Public Service to a very low figure. Approximately one hundred and forty-five men will be under Mennonite Central Committee and a small number in Government CPS. In all, about two hundred men will remain in CPS after December discharges are effective.

BIRTHS

HARCOURT — To Edna and Egbert Harcourt a son, Bradley Lee, on August 22, at Clintondale, New York.

KESSLER — To J. Terrell and Ruth Wilcox Kessler of Oskaloosa, Iowa, on November 13, a son, James Eben.

LIPPINCOTT — To Joseph J. and Eleanor Lippincott on November 21, a son, Gregory Wildman, at Moorestown, New Jersey.

RAINS — To Marion E. and Mildred Hinshaw Rains of New Providence, Iowa, a son, John William, on November 17.

MARRIAGES

BIRDSEY-YOUNG — Thelma Louise Young, member of Forest Avenue Meeting, to Robert Crowell Birdsey, on June 29, at the Oak Street Friends meetinghouse, Portland, Maine—Lindley J. Cook, minister.

DAVIS-JONES — Lucile Mary Jones, daughter of Harvey and Laura E. Jones, to Donald Emery Davis, son of Fred R. and Elizabeth E. Davis, on June 29, in the South Durham, Maine, meetinghouse, with Harvey Jones officiating. Donald Davis is a member of Forest Avenue Meeting, Portland.

MARTIN-HAINES — Esther Jean Haines, daughter of Everett and Ruth Carey Haines of Waynesville, Ohio, to Frederick H. Martin, of Emmaus, Pennsylvania, at Caesars Creek meetinghouse on November 3, after the manner of Friends.

SUTTON-RICE — Virginia North Rice to Marshall Ostrander Sutton of Clintondale, New York, on July 20, at the Chapqua meetinghouse, after the manner of Friends.

DEATHS

ANDREW — Thomas F. Andrew, Tenth Month, 14, at Liberty, North Carolina, aged eighty-four years. He was one of the oldest ministers of North Carolina Yearly Meeting and other ministers affectionately called him, "Dean of North Carolina Yearly Meeting ministers." During the more than fifty years of his active ministry, he served as pastor in sixteen different Meetings in North Carolina, as well as doing some work in other Yearly Meetings. His longest service was in his home Meeting, Rocky River, where he ministered for thirty-six years. In

1942, he went to live with his youngest daughter in Liberty where he organized a new Meeting. He was keenly interested in all activities of Friends to the last.

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In the near future books and magazines will be mailable. There is need for business and technical books and magazines in English. Friends are asked to collect such and hold for later advertisements telling where they may be sent.

(This advertisement paid for by a member of Detroit Friends Meeting)

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BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock. Evening service, 6:30. Gorman Y. Doubleday, minister. Phone Thornwall 5370.

BROOKLYN, NEW YORK

Lafayette Avenue Meeting: Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

CAMBRIDGE, MASSACHUSETTS

Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. Monthly Meeting second Fifth Day of each month, George A. Selleck, Executive Secretary. Telephone TROWbridge 6883 or TROWbridge 3867.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 11th Street. Halsted streetcar—"11th Sacramento," get off at Longwood Drive. Russell E. Rees, Minister, 2208 West 11th Street. Phone Cedarcrest 2715.

Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; Meeting for Worship, eleven. Anne Willis, 1566 Oak Ave., Evanston, Illinois.

57th Street Meeting, at 1174 East 57th Street, an All-Friends Meeting. Sunday worship hour 11:00 a. m.; Monthly Meeting (following 6:00 o'clock supper) first Friday. Garfield V. Cox, Clerk, 5747 Kimbark Avenue.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a.m. Burton S. W. Hill, minister, 2803 Bellevue Ave., Cincinnati, Ohio.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone Street, Worship 11 a. m., Church School 9:45 a. m., Flora A. Henshaw, Clerk, 3193 West 36th Avenue, Phone Gl. 5686.

DES MOINES, IOWA

First Friends, East 13th and Lyon Streets. Church School at 10 a. m.; Meeting for Worship at 11 a. m.; James R. Furbay, Minister. Phone: 6-5735.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meeting for Worship, 11 a. m. Send names and addresses of people coming to Detroit to Dr. Bruce Douglas, 18066 Warrington Drive, Detroit, Michigan.

Friends Meeting, unprogrammed, each First Day, in Highland Park Y.W.C.A., Woodward at Winona. Visitors Phone Drexel 4801.

INDIANAPOLIS, INDIANA

First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana; Church School, 9:30; Morning Worship, 10:45.

KANSAS CITY, MISSOURI

Penn Valley Meeting of Friends each Sunday from 6 to 8:30 p. m. in the new Fellowship House at 1462 Independence Avenue, Telephone HA 8328. Visiting friends always welcome.

LONG BEACH, CALIFORNIA

First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a. m. Evening Service, 7:30 p. m. Donald B. Spittler, Minister. Phone 638-215.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Streets. Bible School, 9:45 a. m.; Morning Worship, 11 a. m.; Evening Worship, 7:30 p. m., Kenneth Pickering, minister. RI-8406.

LYNN, MASSACHUSETTS

Lynn Monthly Meeting, Silsbee and Friend Streets, near bus terminals and railway station. Only fourteen miles east of Boston. Meeting for worship 10:30 a. m., Bible school 12:00 a. m. Mid-week meeting Wednesday, 7:45 p. m. Everett W. Chapman minister, 14 Berkshire Street, Swampscott, Mass. Lynn 5-2558.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue South at 14th Street. Bible School at 10:00 a. m. Meeting for Worship at 11 a. m. Walter H. Wilson, minister, 111 West 45th Street, Phone Fl. 2960.

NEW YORK, N. Y.

The United Meetings for Worship of 20th Street and 15th Street Friends will be held at

221 East 15th Street, New York, from October 6 through April, each Sunday at 11:00 A. M. All are welcome.

PASADENA, CALIFORNIA

First Friends Church, Raymond at Villa. Church school, 9:45 a. m. Worship services, 11:00 a. m.; 7:30 p. m.; Christian Endeavor, 6:30 p. m. Robert B. Shattuck, Minister. Phone SYcamore 6-3629. Office, SYcamore 6-3372.

PORTLAND, OREGON

Second (Lents) Friends Church, 5808 S. E. 91st Ave., at Foster Road, Portland 6, Oregon, morning worship 11:00, evening worship 7:30, Bible School 9:45, Christian Endeavor 6:30, Carl D. Byrd, pastor, 5728 S. E. 91st Ave., Portland 6, Oregon, Phone Sunset 1005.

ROSEVILLE, CALIFORNIA

Citrus Heights Friends Church, Old Auburn Blvd., one-fourth mile off Highway 99 E between Sacramento and Roseville. Morning Sunday School at 10:00, Worship at 11:00. Evening Service, 7:30. Glen Rinard, Minister. Phone Roseville, 162-F-11.

SEATTLE, WASHINGTON

University Friends Meeting, 3959 15th Ave., N. E., Phone Melrose 7450. Religious discussion, 10:00 a. m. Meeting for Worship, 11:00 a. m.

ST. PETERSBURG, FLORIDA

Friends Meeting, 130 Nineteenth Ave., S. E. Meeting for worship First-day at 11 a. m.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W. Meeting for Worship, 11 a. m. Visitors welcome.

Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:45.

WHITTIER, CALIFORNIA

First Friends Church, Philadelphia Street and Washington Avenue. Unprogrammed Meeting, 8:30 a. m.; Church School, 9:30 a. m.; Morning Worship, 10:30 a. m.; Christian Endeavors and Groups, 7:30 p. m. Office address, 310 E. Philadelphia Street. Phone 43-467.

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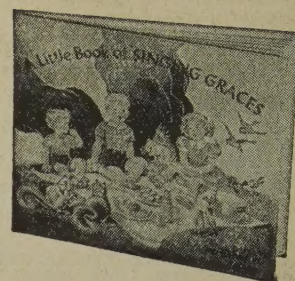
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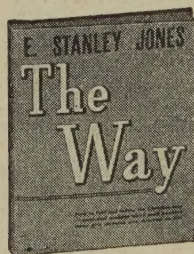
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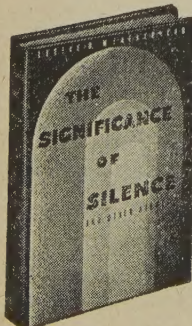
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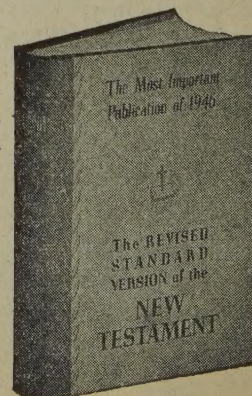
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